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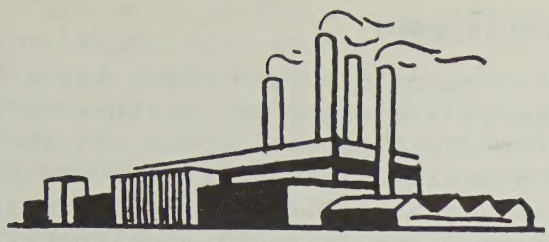

SOCIAL ACTION DIGEST®

MORAL VALUES in ECONOMIC LIFE

by Msgr. George G. Higgins
Director, Social Action Dept., N.C.W.C.

Justice and Charity

Cardinal Cushing of Boston, in a recent address on the future of collective bargaining, remarked that, while new techniques for improving labor-management relations are urgently needed there is something basic that is even more important. "Techniques...," he said, "are of secondary importance. Of far greater importance are the dispositions of justice and charity."

The same thought was expressed more recently by Cardinal Montini of Milan in a feature article in L'Osservatore Romano, the Vatican City daily, on the subject of labor relations. His Eminence warned that it is always disastrous to divorce labor relations from Christian principles. "If we wish to prevent work from becoming a prison," he said, "the heaven of spiritual life must open over the sphere of human activities involved in earthly conquests. And if we wish to prevent the heaven of spiritual life from becoming an empty reality full of deceptive dreams, then it must shine with the supreme, brilliant Reality, the living God."

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Ecclesiastical Jargon?

The majority of people, I suppose, wouldn't regard these two statements as particularly newsworthy. The average person might be inclined to go along with them as general propositions, but the disillusioned cynic and the doctrinaire pragmatists - as Cardinal Cushing himself suggested in his own address - would probably brush them off with an indulgent smile as typical examples of ecclesiastical jargon - the sort of thing that they have resignedly come to expect from ivory-tower churchmen who are out of touch with reality.

The fact is, however, that churchmen are not the only ones who are currently saying that techniques are of secondary importance in the field of labor-management relations. Increasingly as time goes on, Cardinal Cushing reminds us, labor economists, union officials and management representatives, Catholic and non-Catholic alike,are publicly stressing the importance of moral and spiritual values. Surely this is a newsworthy development, and one that even the cynics can't ignore.

It would be difficult, of course, to document this encouraging trend, for the statements referred to by Cardinal Cushing are scattered far and wide in various specialized periodicals and have yet to be made available for handy reference in a single volume. As a matter of fact, even the best of anthologies in the field of labor-management relations - and there are several good ones on the market - omit any reference to the subject of moral and spiritual values.

Valuable Anthology

It is a pleasure to be able to report, however, that there is one partial exception to this rule. I refer to the recently published Second Edition of an invaluable 650-page reference work, Unions, Management and the Public, edited by three distinguished labor economists - Dr. E. Wright Bakke of Yale University, Dr.Clark Kerr of the University of California, and Dr. Charles Anrod of Loyola University in Chicago (Harcourt, Brace & Co., New York, $6.50).

The first edition of this anthology, published in 1948, didn't include any material on the subject of moral and spiritual values or on the work of the churches in the field of labor-management relations. In writing to one of the editors shortly after the book was published, I suggested that the second edition include at least a sampling of articles on these two subjects. I was assured by return mail that my suggestion was well taken and would be given serious consideration.

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SOCIAL ACTION DIGEST (published monthly, except July and August, by the Institute of Social Order, Loyola University) is dedicated to the promotion of the private enterprise system, of co-operation and fair dealing between management and labor, of interracial justice and harmony, and, in general, of the Christian reconstruction of the socio-economic life. Every issue brings several thought-provoking excerpts of outstanding books, articles and speeches.
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I do not wish to imply, of course, that this exchange of correspondence turned the trick, but, in any event, I am happy to say that the second edition does include a number of articles on moral and spiritual values and on the contribution of the churches to the solution of labor-management problems. In my opinion, the addition of this material makes the second edition a much more valuable reference work than the first.

Lest I seem to be grinding my own professional axe too sharply, let me hasten to say that even if this new material on moral and spiritual values had not been incorporated into the revised edition of Unions, Management and the Public, I would be happy to recommend it very enthusiastically not only to specialists but to the general reader as well. It is by all odds the most comprehensive and most carefully and intelligently edited anthology or reference work in the field of labor-management relations - the one volume which, in the event of fire, I would be more anxious to salvage from my own fairly extensive library on labor-management relations. (NC Features)

THE LAST JUDGMENT IN TODAY'S TERMS

by Msgr. Reynold Hillenbrand

"We must be concerned about all people, about all nations. We must not have a narrow Catholicism."

Msgr. Reynold Hillenbrand, chaplain of the Christian Family Movement, made that point in a keynote address at a congress on "Christ in International Life" held in Oklahoma City April 30.

Msgr. Hillenbrand said that at the Last Judgment Christ might use these words to measure how well the Christian met his international obligations:

"I was hungry... and you gave the technical aid to increase farm production in Indonesia.

"I was thirsty... and you gave the assistance to find water in arid countries, to dig wells in the Near East.

"I was naked... and through your foreign aid, factories were built to make clothes for the people of India.

"I was without shelter... and you showed an interest about housing in Hong Kong. where three million people are huddled into 12 square miles.

"I was sick... and you provided penicillin shots to spare people the deforming disease of yaws and you provided DDT to banish the disease of malaria.

"I was in prison, lacking political freedom, lacking economic freedom... and you helped people to form democratic governments in their own nations."

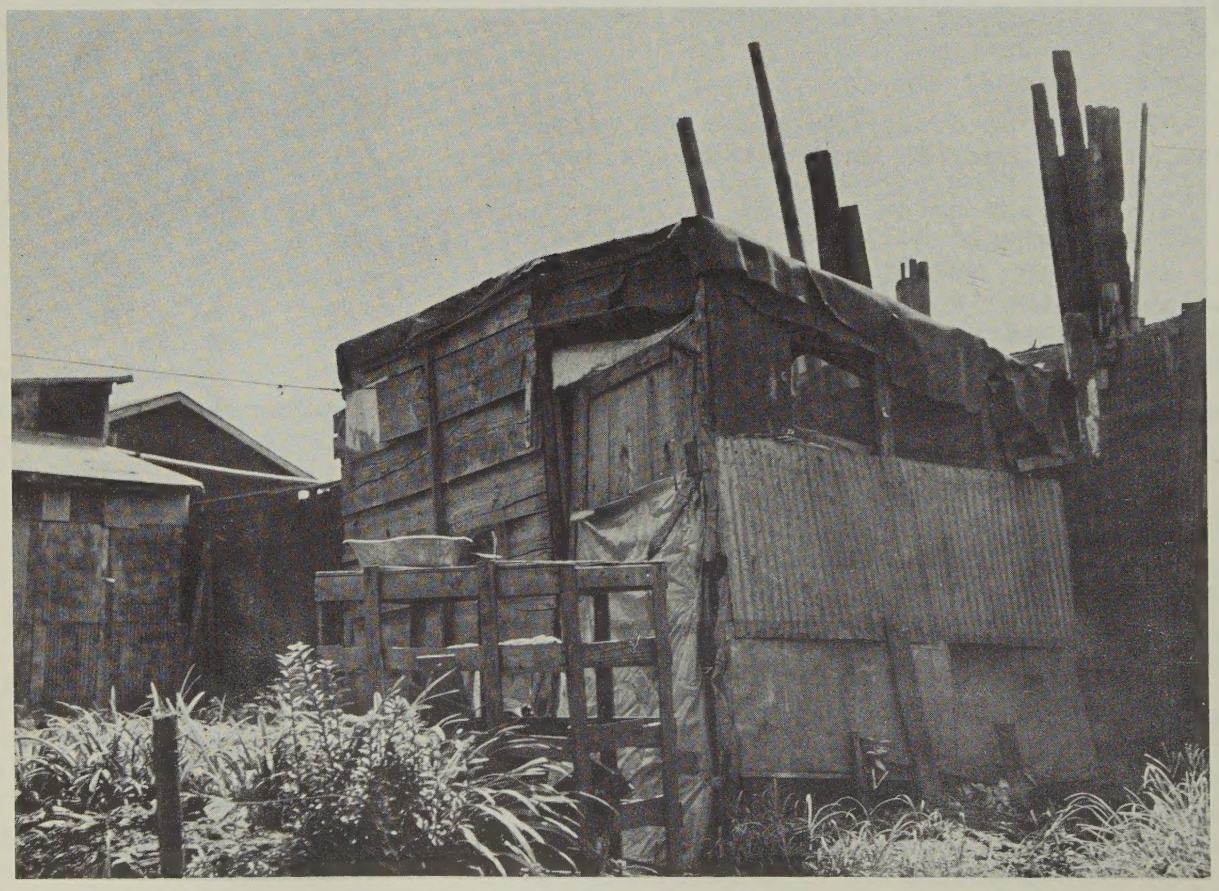
Tokyo's Christmas Village

Reprinted with permission from JESUIT MISSIONS (211 East 87th St., New York 28, N.Y.) March 1960, pp.10-11.

ADACHI Ward is the heart of Tokyo's slums, and few areas in the world can approach the subhuman living conditions that are found there. In one section 40,000 people are living in dire poverty. Over a quarter of these are rag-pickers, men who scrounge the streets and alleys from late afternoon until the sun has risen again. Their earnings are only pennies a day and they live in pitiful, floorless shacks.

Hope was a stranger in Adachi until a Jesuit priest, Father Francis X. Meyer, from Sophia University, picked his way down the cluttered, stinking alleys where malnutrition and disease were rampant. He sensed the hopelessness that pervaded Adachi and its dead-end streets of apathy and surrender. He went back to Sophia and organized a small group of students. He led them into Adachi and showed them one village where 70 families lived.

It was a sight that would open the eyes of the most indifferent. The huts were no bigger than 6 x 9 and five and seven people were crowded into them. One single water faucet served all 70 families; a foul stench hung over the whole area; the loudest sound was the incessant coughing from the TB-ravaged huts. This was only one "village" out of many. The Sophia students



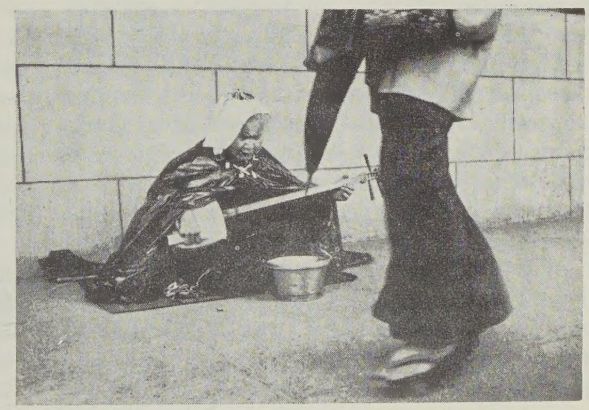
This is "home" for a family of six.

Living conditions in the neighborhood of Jesuit dispensary.

were appalled; they might have quit then and there save for the quiet-voiced priest with the heart of hope.

Briefly he outlined his plan, a small start which would mushroom even beyond his own optimistic idea. Win the confidence of the rag-pickers (the first Sophia group did this); send in more social workers from Sophia to compile a list of those who needed help immediately; enroll every possible agency and person who could contribute help. Food, clothing, medical supplies, housing—a step by step buildup.

It was not to be temporary. They must build "Christmas Village," so named because it held all the hope of all the world. Land was bought and a dream took on material shape—a dispensary for the sick (doctors had given their time free of charge) and services which embraced education, jobs, housing, cooperative buying, home-visiting, etc. Japanese and American welfare agencies backed the project strongly. Today hope walks in Adachi, because of the quiet-voiced priest who was trained in the sympathy of Christ.



Beggar woman plays her musical instrumen in effort to entice alms for her family.

Photographs: Rev. Francis X. Meyer, S.J., Sophia University, Tokyo.

Christian Family Movement, 1960

Dennis J. Geaney, O.S.A.

Reprinted with permission from AMERICA (920 Broadway, New York 10, N.Y.), May 7, 1960, pp. 216-218.

THE WINTER business meeting of the Christian Family Movement has neither the excitement of its circus-type annual convention nor the power-charged atmosphere of a smoke-filled room. It is more like a New England town meeting, where there is a noticeable absence of prepared speeches and the presence of people who know each other well enough to speak their minds without fear of offending. This intramural, give-and-take atmosphere offers a fine opportunity to assess the movement after a decade of its existence.

The 1960 meeting at the Fatima Retreat House on the Notre Dame Campus was officially the semiannual meeting of the movement's governing body, the Coordinating Committee. This body is composed of a couple and a priest from each diocese in the United States and Canada in which CFM exists. About fifty couples and fifteen priests were in attendance.

TRUE STRENGTH

At one session each couple gave a short report of the movement in their diocese. These reports were largely a recital of projects of local groups. In Portland, Ore., the main concern was the World Refugee Year. They considered the thirteen families which they had resettled to be only a start. In Omaha, Neb., CFM represented the diocese at hearings of a Congressional subcommittee on indecent literature and in preparation for the White House Conference on Children and Youth. In the Diocese of Saginaw, Mich., they were arranging a God-and-man lecture series and an art exhibit. Richmond, Va., reported on its racial integration efforts and its work on behalf of lay missionaries. The Detroit groups were involved in projects dealing with foreign students, retarded children and a citizens' committee on religious liberties. Chicago's CFM had sponsored a lecture series on politics and lent support to projects dealing with migrant workers, film forums and urban renewal. It is difficult to think of a single facet of American life which did not become the concern of some CFM group across the country.

Unless one has had experience with CFM at the local level, the detailing of reports can be quite deceptive. Actually, the strength of the movement is not in its projects, in spite of their impressiveness. CFM is basically a couple-centered form of Christian witness. Through its concern with every facet of life that even remotely touches the family, it helps members to live an integrated Christian life.

CFM specializes in producing good neighbors. Its best work is done in the apartment building, the block or the rural community in which the couple lives. Nevertheless, it is hard to conceive of a San Francisco layman boarding a plane for South Bend on Friday morning to tell the national committee that families who hardly spoke to each other are warm and friendly, that parishioners are more cooperative, or that 28 people in one parish attended their first city council session after a meeting on political life. These are pedestrian things that every Christian should be doing, so on the plane he searches his mind for sensational projects to report—adopting Korean babies, for instance.

Is true Christian friendship or love pedestrian? Can it be taken for granted in the enchanting land of suburbia, where the "cult of togetherness" finds its midday, ritualistic expression in coffee-klatches? And where does friendliness gush forth more than in our own living rooms, when the unctuous and toothy ad man tells us about his soap? Or is there a compulsiveness about our "togetherness" which betrays our deep-seated insecurity and consequent distrust, loneliness and neurotic clamors for constant support and approval? Maybe this explains the high incidence of alcoholism among both men and women in upper income suburbs.

Erich Fromm writes trenchantly in *The Sane Society*:

> There is not much love or hate to be found in human relations of our day. There is, rather, a superficial friendliness, and a more than superficial fairness, but behind that surface is distance and indifference.

In all human relationships, whether in an apartment building or an office, Fromm's distinction between superficial friendship and Christian love can be recognized. It is something sensed rather than defined. It is this inability to assess and verbalize the quality of Christian friendship that makes it difficult to spell out the goals of CFM in terms of brotherly love.

In the 'thirties Dorothy Day and Peter Maurin dramatized the need we had of Houses of Hospitality for the hungry, the thirsty, the homeless and the naked. Unfortunately, these love centers expanded and contracted with the business cycle, as though love and friendship were subject to market fluctuations. In an affluent society there is little drama in, or patience for, the storefront Christianity of the 'thirties.

FR. GEANEY, O.S.A., *is author of* Christians in a Changing World *(Fides, 1959). His booklet* CFM and the Priest *is due to be published in June by the Christian Family Movement.*

We would like to think that every time a couple stand before a priest and pronounce their marriage vows, another family-style House of Hospitality has been established in some neighborhood. Because the couple standing at the altar is so enmeshed in our secular culture, there is little hope that they will rise above their surroundings and create an oasis which will bring peace, light and refreshment to all who come in contact with its members. It is to this task that CFM addresses itself. CFM is a school for teaching the art of loving through the present-day realities of family life. With every couple joining CFM there is the prayer and hope that, given two or three years under the discipline of the movement, love will find a trysting place in another neighborhood.

CFM PROCEDURE

Probably the greatest thing the storefronts did was to teach the meaning of love to the staff and volunteers. It helped close the gap in communications between the "haves" and the "have-nots." Somehow the affluent must come to a firsthand knowledge of the people in our pockets of poverty and our racial islands. A graph or a table plotting incomes and places is not enough. Ordinarily there must be some emotional experience supporting the knowledge if love is to flame. This CFM attempts to provide by its discussion-action method. Slowly and haltingly it leads people through a feet-wetting process to discovering Christ in others.

CFM is aware that if its concept of love is genuine, it must reach beyond the patio and the barbecue pit. Without divorcing themselves from the challenge of love in their own backyard, each couple must see a neighborhood in the context of the entire metropolitan area and widen their vision to a concern for the blacks in the Union of South Africa. With our residential areas stratified according to incomes, the eliciting of this emotional experience of the needs of other categories of peoples demands creative programing and discerning local leadership.

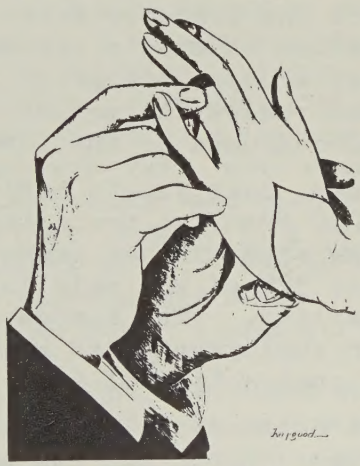
CFM usually starts in a parish unostentatiously. Following the outlines suggested for beginners, the couples begin to explore a new way of life. It is an exciting adventure for a couple who, after years of married life, have tended to take each other, the children, the home and all they have in common, for granted. Conversation has a tendency to descend to the trivial, except in moments of crisis. Without being aware of it, couples can be growing apart. In the early meetings they look through new lenses at themselves, their spouses, their children, the other couples in the group, the chaplain and their neighbors. It is simply a reassessing of established human relationships in terms of the Gospel teaching on love.

When, in the quiet of the evening, after the children are in bed, a couple prepare for a meeting by discussing what our Lord means in a particular passage of Scripture, they are really probing the deepest issues of life and getting to know each other again at ever deeper levels. During this first year or two in CFM, they are putting their spiritual house in order. Family prayer, more frequent and intelligent participation in the liturgy, spiritual reading and more service to the neighbors become woven into a new marriage garment. Once a couple has experience in living this integrated Christian life, there is the promise that this new-found life will continue to unfold, expressing itself in ways undreamed of and giving their children a faster start toward an understanding of Christianity.

After CFM brings its couples through this preliminary training course, it exposes them, in its annual programs, to every facet of the social teachings of the Church. This year, the theme is political life. Next year it will be international life. At each meeting of the coordinating committee, there is an endless and agonizing reappraisal of the effectiveness of these programs.

Some cannot understand why a family movement concerns itself with mental health, racial problems and international affairs, when we have mental health societies, interracial councils and a United Nations. CFM claims that families who wish to be modern apostles of the family must be exposed to all facets of family living. Couples are more effective witnesses for Christ if they know how to deal with disturbed neighbors or with rumors which give rise to racial disturbances, or if they see their responsibilities to neighbors abroad in terms of foreign visitors and lay missionaries.

CFM does not produce experts in these fields. It merely does what a political party or any large organization does for its precinct captains or field representatives. It gives them an understanding of or a feel for the issues, so that they can relay the information to the rank and file. The pronouncements of the Popes and bishops have little meaning until they can be explained and implemented by the people in the neighborhood. It is from such specialized programs that the projects reported at the Notre Dame meeting came. If CFM embarked on such programs without insisting on initial training in the more elementary forms of charity, it would run the risk of turning out experts and actionists in the social field at the cost of making them poor spouses and parents.



The question mooted most at the executive meeting was the future of the movement. Although CFM is still growing nationally and internationally, in a few dioceses where it has been established for more than a decade, the membership has crested. The dropouts become pronounced after couples have been members a number of years. The leaders of the movement continue to ask themselves whether a high rate of turnover is good or bad.

One view holds that two or three years in CFM gives

a couple sufficient time to reorientate their married life along apostolic lines. When couples drop out of CFM, they will have more time to implement Catholic social principles in organizations which bear no Catholic label. It is in this latter type of organization that effective institutional change can be best advanced. In this view, CFM is a training course with a flexible but definite terminus for most couples.

The opposite view holds that people will not maintain an intense level of spiritual life and an interest in the social apostolate without the support of apostolic group life in the CFM. Parish life without a pervasive liturgical orientation and groupings for the mutual encouragement of apostolic-minded parishioners is hardly sufficient to support a high level of crusading endeavor. They hold that members must retain at least some connection with the movement to maintain their effectiveness.

Obviously, this question will not be settled by a consensus of delegates. It will be settled locally by individual couples assessing their spiritual needs, their apostolic responsibilities and what the movement has to offer. The most hopeful omen at the meeting, for CFM's future development, was its relentless spirit of self-criticism. Its continual re-examination of goals should dictate the changes necessary for both survival and effectiveness. One can, of course, become overly serious about survival. Only the Church must continue among men. Organizations which the Holy Spirit inspires come and go in response to cultural settings and the generosity of men. "The Spirit breathes where It will."

INCOME OF FAMILIES AT RECORD HIGH

Reprinted from U.S. Department of Commerce, Bureau of the Census, CURRENT POPULATION REPORTS - CONSUMER INCOME, Series P-60, No.34.

AVERAGE: The average money incomes (before taxes) of individuals and families reached record levels in 1959, according to estimates released on June 20 by the Bureau of the Census. The average (median) income of individuals was $2,600 last year, a gain of $130, or 5%, over 1958. For families, the median reached $5,400; this was $330, or 6% higher than a year earlier. Most of the increase in cash income represented a gain in real purchasing power since the Consumer Price Index rose only about 1% between 1958 and 1959. (The median income is the amount which divides an income distribution into two equal groups, one group having incomes above the median and the other having incomes below the median. Wages paid in kind and the value of goods produced and consumed on the farm, are excluded.)

MEN: For men, last year's median income advanced to a high of $4,000, up $250 from the preceding year. An increased proportion of men was reported in the upper income range. Men with incomes of $5,000 or more accounted for about 37% of all male income recipients last year, as compared with 32% a year earlier. The income advances in 1959 stemmed in large part from increases in employment and wage rates, as the economy continued its recovery from the contraction of early 1958.

WOMEN: Women's incomes, which averaged $1,200 in 1959, remained about the same as in the two preceding years. This relatively low median income results in part from the sizeable proportion of women working only part-time or intermittently, or receiving small amounts from sources other than earnings. For year-round full-time women workers, incomes averaged $3,200 last year. For men who worked full time throughout the year, the corresponding average was $5,200.

FAMILY INCOMES: The rise in family incomes last year continued the general upswing in income that has characterized most of the postwar period. Between 1947 and 1959, average (median) family money income has risen from $3,000 to $5,400, or about 80%. A good part of this advance reflected the rise that took place in consumer prices, but there was also a substantial increase in real purchasing power. In terms of constant (1959) dollars, average (median) family money income increased from about $4,000 in 1947 to $5,400 in 1959, a rise that averaged approximately $120 a year over this period.